

The American Friend

Old Series
Vol. LIII No. 4

FEBRUARY 21, 1946

New Series
Vol. XXXIV No. 4

From the Peace Commission

Five Years Meeting Sessions

The Most Important Book

William E. Berry

New Approach Initiated

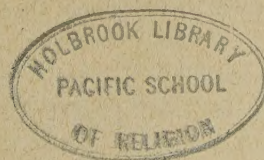
Seth Hinshaw

Commitment of Life

Russell E. Rees

Enmity is the Enemy
United We Serve

Editorials



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For March 3—Entering and Possessing
a New Land

Joshua 1:1-4, 23:1-11

A NATIONAL CONSCIENCE

Our lesson for this Sunday moves into a new epoch in the history of the Hebrew people. Our text is taken from the Book of Joshua; however the Book of Judges gives an account of the same period. The author of the Book of Joshua is unknown. Some scholars think the book was written about 600 or 700 B. C. The principal contrast in the two books is in regard to the time and thoroughness of the conquest.

The writer of Joshua describes a quick and thorough campaign which gave the Hebrews possession of the Promised Land, exterminating most of the inhabitants. Many scholars think the Book of Judges gives a more clear impression of what actually took place—that is, a military conquest which was only partial, with considerable compromise and fraternizing with the inhabitants. The writer of Judges gives the impression that many peaceful methods were used in the conquest.

The writer of Joshua is depicting history to teach a lesson. Ismar Peritz has this to say: "The noble, religious faith and purpose of the writer and his zeal for pure religion are evident, though his idea of the mission of religion seems cruel and narrow as compared with ours. For us, religion is to transform as a missionary power; for him, the only safety lay in killing off its enemies."

The methods used in the conquest must be judged by the ethics of the day in which they were used. A world war has just been fought to oppose the kind of aggression we have described in Joshua. A hopeful sign in international affairs is the development of a national conscience or national integrity.

GOD IN HISTORY

If some prophetic-minded person one hundred years or more hence should try to show that the people of the United States were victorious and prospered when they followed the will of God in the time of each national crisis and that they met their defeat when they failed to follow God, we should have something comparable to the book of Joshua.

The history in Joshua is not written

for its own sake, but for the sake of the moral and spiritual lessons which are exemplified in its teachings. To the writer, the history is important because it illustrates the working of the Divine Ruler who is faithful to his promises, loving righteousness, and hating iniquity, but always guarding Israel as a specially-chosen instrument for the carrying forward of His purposes on the earth. If God once again should lay his hand upon some herdsman from our western plains, unsullied by the sophistication and materialism of our urban life and well-trained in the university of nature, the instructor being God alone, what would he have to say in evaluation of our national life?

Would he say, that because your founding fathers followed God according to their knowledge, they laid the foundation for the greatest nation in the world, and because you have shared your substance with other nations in time of disaster, you have been blessed in basket and store?

Or would he say, "For three transgressions and for four, I will not turn away the punishment thereof? Because you have despised the law of the Lord, and have not kept his commandments of love for God and man but have sought out fearful instruments of destruction, I will turn your deadly bombs upon your own heads until your cities be consumed and wasted of inhabitants and they that remain shall know that righteousness exalteth a nation but the wages of sin is death?"

Questions:

1. What characteristics of Joshua are worthy of emulation?
2. What did the writer see as a guarantee of success?
3. What spiritual lands are waiting for our conquest and possession?

P. M. T.

For March 10—National Disaster and
Deliverance

Judges 2:7; 11:16-23

LEADERS RAISED UP

This lesson can be treated as a continuation of the lesson for last week. The lesson text has been chosen from the book of Judges. The record of the conquest of Canaan as found in the book of Judges has much in common with the book of Joshua. The purpose

of the writer seems to be almost identical. While each book traces the history of the conquest, neither writer seems to be primarily concerned with recording history but rather with using history to prove certain fundamental religious truths and to achieve a whole-hearted obedience to God's plans and purposes.

The lesson for today points out the success and blessings which came to the children of Israel as they followed God under the leadership of Joshua, and the disaster which always came as they turned to other gods. The strong appeal made by the writer to his contemporaries was based on the goodness of God, in that when they had gotten into trouble by running after other gods, He raised up leaders, called Judges, to deliver them from the hand of the enemy.

One of the striking conclusions drawn from the Hebrew's tendency to compromise with the enemy was that the enemy would then become as a "thorn in the side"—never driven out of the land, or conquered and subdued. A historian of today, who might write on the conquest and moralize the while, would probably come to far different conclusions than did the writer of Judges, but nevertheless many of the concepts of righteousness held by the writer are valid for all ages.

NEED FOR GREAT LEADERS

The writer of Judges had great faith that in time of a national crisis, God would always raise up leaders to deliver them if they would only forsake their heathen gods and turn to him.

There probably has never been a time in the world's history when there was such a need for world statesmen as today. Leaders of the past may have been great in a nation or empire but today, whether we are willing to acknowledge the implication or not, the war has precipitated us into one world.

This month we commemorate the birth of Abraham Lincoln who probably was the greatest statesman America ever produced. He was a product of, and was matched against the hour in which he lived. A great national crisis was upon us. He had no credentials but himself. He came up not only the hard way but also the impossible way. No one can read a fair biography of Lincoln without concluding that back of the clay there was the hand of the Great Potter, molding and shaping a vessel for some great purpose. The fact that the clay was not always pliable does not weaken this assumption.

News analysts voiced the sentiments of multitudes of people when they said we need leadership with the dimensions of the world's problems. If we can judge from history, some place, far from kings' palaces or Wall Street, God is

(Continued on page 78)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. LIII No. 4

FEBRUARY 21, 1946

New Series
Vol. XXXIV No. 4

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

United We Serve!

ELSEWHERE in this issue the United Service Budget for the Five Years Meeting is presented. As the fiscal year draws to its close on March 31, it is important that our Meetings make every effort to climax the year of united service by the largest contribution in their history.

There should be no apology in calling for money. It represents the concentrated spirit of our concern and our service. A budget may seem lifeless as an imprint on paper, but as the funds flow into our departments of service they are transmuted into life. They feed the bodies and souls of people far removed from our comfortable homes and firesides. They breathe life into a mission station. They kindle the minds at home and abroad which our literature serves. They help the cause of peace and temperance in our chaotic world. They add a small, yet eternal light for people who grope their way back to a secure world.

The work of a local Meeting, Yearly Meeting and the Five Years Meeting often lacks the dramatic type of appeal to our sentiments, but there would be no relief work, no committees on food and clothing among us if the church itself were allowed to perish for lack of support. Because there are Meetings, united in organization and in spirit, it is possible to furnish relief for distressed people today. Both concerns must be supported.

The Five Years Meeting sessions were held last October. We felt a tidal lift during those days. From coast to coast, Friends united in deepened fellowship with one another and with our hungry and cold neighbors of the earth. Friends who attended those sessions should wield a vital influence now in achieving a permanent on-going program for the Five Years Meeting. It can't be done without prayer and concern, and it cannot be done without adequate financial support. This is the test of our words and our faith.

Has your Meeting met its goal? If so, you might raise it to another level. March seventeenth has been suggested as a final date for receiving and forwarding funds. Support well the local Meeting, the Yearly Meeting and the United Services of the Five Years Meeting of Friends in America, that cooperatively we may meet the crucial needs of our day. United, we serve!

Enmity is the Enemy

PRISON visitation by Friends in France during the recent war, is an interesting and significant story. While the Germans occupied France, members of "the resistance" were imprisoned. When the Allies came in, these prisoners were released and the "collaborators" were jailed. Friends visited both groups.

When members of the resistance group came to thank them for their help, they were disappointed to learn that Friends were also visiting the present occupants of French prisons. One can well understand their perplexity.

To visit and to serve persons on both sides of a political controversy does not imply neutrality of opinion on the political issues involved. Probably we would be greatly weighted in our political sympathies toward "the resistance." But that has little to do with the concern for *persons* in prison rather than for *political* prisoners. Our mission is fundamentally not political, but spiritual. Visiting prisoners does not mean condoning their suspected or proved offenses. It means that we are concerned for them as persons and it offers an opportunity to dissolve the enmity which imprisons them.

During violent conflicts, our service to prisoners has particular significance, because the basic problem is *enmity*. It is not bad that men should disagree but it is all but fatal when they try to resolve differences by violence. The greatest enemy of every nation is not the "collaborator" or the "resister" but the enmity which creates them and keeps them in ferment.

OUR COMMON ENEMY

Ministering to persons on both sides as *persons* is one small way to save the inherent rights of individuals to live, to disagree, and to resolve peacefully their conflicts. It will not bring a great measure of immediate relief to national or world problems, but it is in line with the ultimate answers to violence. Of course if men are unable to use the processes of creative action, they can be expected to hate, to imprison and even to kill those who oppose them.

A similar problem is posed in feeding all people who are hungry. The early concern of Friends, following this war, to feed Germans is not alone valid because it was the service most certain to be

neglected by governments, but because it seems to replace enmity, actual or potential, with understanding. Enmity is the basic problem in Germany, Japan, and elsewhere. It can be effectively approached in service to our former "enemies" or to opposing factions in any conflict.

It has become almost trite in Europe to speak of "Nazism in Reverse." Whereas the word "Jew" was one time written across a ration card in Germany, now the word "German" appears on ration cards in Czechoslovakia. Both words mean shorter rations—a form of discrimination and revenge. With the defeat of the Nazis, "Nazism" is still spreading. The conquest may become well-nigh complete. The idea against which we fought a war is conquering the conquerors.

It recalls the story of Amaziah (II Chronicles 25:14) who, when he returned from the conquest of Seir, brought back their gods and set them up for worship. Judah was destined from that moment to be conquered by the gods of their fallen foe. So in our present day, the real enemy is not a race or a nation, but the strange god among us—the god of revenge. Enmity is his other name. It is enmity which keeps the cycles of conflict going. It is enmity which speeds the "four horsemen" across the world, leaving starvation and ruin everywhere. Attack it relentlessly. Give no quarter. Allow no compromise. Destroy it wherever found. Use all the strategy that love can command, for enmity is the enemy!

E. T. E.

The Most Important Book of 1946

By William E. Berry

THE Word of God as we have it in the New Testament is of such great importance that we need to have as clear an understanding of its contents as possible. It is more important that the reader should enter into the spirit and attitude of the authors, that he be able to see and think with them as they attempted to interpret to their day and generation the mind and spirit of Jesus Christ and the beginnings of Christianity than that a traditional translation be kept which may or may not be thought of as more beautiful and poetic.

To present the New Testament in the language of the common people is in accord with the spirit and tradition of its various versions. It is now known that even the original Greek text was not in a special "divine" form of the Greek language as once believed, but in the language of the streets of Jerusalem. Even though the Gospels may have been originally written in Aramaic, as some think, they were early translated into colloquial Greek. The citizen of Jerusalem was familiar with Hebrew, Aramaic and Latin idioms which were sprinkled through the common speech and so appeared in the New Testament Greek, giving to it a spicy flavor. Quoting from Colwell and Mantey, *A Hellenistic Greek Reader*, "This non-literary Greek was vigorous, alive and fresh with the tang of everyday living." The present-day translator is under the necessity then of understanding these various colloquialisms and manners of speech and of presenting the whole in the speech and idiom of an everyday American citizen.

THE KING JAMES VERSION

In 1611 appeared a version of the English Bible sponsored by King

James I. This was a revision of earlier translations and many of the choice expressions were taken from them. The purpose of the translators as noted in the preface of that version is shown by these words, "We never thought that we should need to make a new translation—but to make a good one better, or out of many good ones, one principal good one—." And even though the King James version became a classic of English literature and exerted a great literary influence, still it was a translation presented in everyday English as shown by a further quotation of the original preface, "But we desire that the Scripture may speake like itself—that it may bee understood even of the very vulgar." (Vulgar meaning at that time "of the common people.") The words used by Colwell and Mantey to describe the Greek vernacular could be likewise used to describe the speech of the King James Version, "Vulgar but exalted by simplicity; bare but colorful." The words from the journal of Thomas Hardy as quoted by Professor Goodspeed are appropriate—"They translated into the language of their age; then the years began to corrupt that language as spoken, and to add gray lichen to the translation; until the moderns who use the corrupted tongue marvel at the poetry of the old words. When new they were not more than half so poetical."

THE REVISED VERSION

Another revision was inaugurated in 1870 by the Convocation of Canterbury because of a recognized need. This was due to the fact that since 1611 three things had happened: better manuscripts of the Bible had been discovered, such as the Codex Vaticanus found in the Vatican Library, and the Codex

Sinaiticus discovered by Tischendorf in the monastery on Mt. Sinai; also many Greek papyri had been found and studied, resulting in a better understanding of the meaning of certain words; and finally in the English language itself after two hundred and fifty years, many words had come to have slightly different meaning or had almost gone out of use. This version of the New Testament appearing in 1881 proved not to be very popular, being too stiff and a too literal word for word translation. The American members of the Revision Committee brought out in 1901 the American Standard Version, better adapted to our American type of English. It has enjoyed some popularity though never equal to that of the King James Version.

ANOTHER REVISED VERSION

In 1929 the International Council of Religious Education obtained the copyright of this American Standard Version and at that time appointed a committee to produce a revision of it as accurate as possible and at the same time with felicitous phrasing, poetic feeling, and emotional appeal corresponding to that of the King James Version.

By many persons, the King James Version has been considered the one true version because it has been thought of as "authorized." Of the various early translations of the Bible, the Great Bible of 1539, the Bishops' Bible of 1568, and the King James Bible of 1611, were each in turn "authorized" by the English Church to be used in public worship. Then in 1881 appeared the English Revised Version prepared by direction of the Convocation of Canterbury for the same purpose.

In a similar sense the Revised Standard Version now appearing is "authorized," for the International Council of Religious Education is composed of forty denominations and aside from the Committee that worked on this translation there has been an Advisory Board of thirty-five members selected from the various denominations. It is of very great value that the Bible for common use should be not only in a carefully translated version and in a simple, beautiful and readable style to appeal to every reader, but also that it be more or less uniformly accepted.

This new version of the "New Covenant" commonly called the New Testament was released to the world on February 11, 1946, at Columbus, Ohio, when it was presented to the International Council of Religious Education by Dean Luther A. Weigle, Chairman of the New Testament Committee. This Committee composed of nine of the foremost Biblical scholars of the country has for the last eight years been engaged in constant, painstaking study to produce a version in accordance with the highest scholarship, in language as simple and poetically flowing as the King James; and in words and phrase and form, attractive, readily understood, and appreciated by the ordinary American citizen. I believe that the Committee has accomplished exactly that.

It is a great translation. For while these goals mentioned have truly been accomplished, the translation has not been made without regard to beautiful and familiar words of the King James Version. The value of such passages has been recognized where the rendering was considered true and correct.

SOME ILLUSTRATIONS

While on every page the attention is arrested by sentences which seem to have a greater fullness of meaning as expressed in words and phrases and structures that appeal to us, may I cite a few verses selected rather at random. In the King James Version we have in Matthew 19:14, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." "Let the children come to me and do not hinder them; for to such belongs the kingdom of heaven" beautifully and simply says the same thing as we would say it. In Philippians 3:14, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" seems to me to have a very real meaning in "the upward call of God in Christ Jesus." Note the simple and easy phrasing of Mark 2:1, "And when he returned to Capernaum after some days it was reported that he was at home." Note particularly the older phrase, "it was noised that he was in the house." In I Corinthians 15:33, the King James

Version has "Evil communications corrupt good manners." A more correct rendering and easy to understand is "bad company ruins good morals." The King James rendering of Matthew 7:5 has "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." We should perhaps say it as in the new reading, "You hypocrite, first take the log out of your own eye, and then will you see clearly to take the speck out of your brother's eye." In John 5:24 we have "truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life." Here "verily" has become "truly," "heareth," and "believeth," and "hath" have become "hears," "believes," and "has." The little incident in Luke 11:37-41 becomes more vivid to us in the changed words.

I heartily commend this Revised Standard Version of the New Testament to all who wish to understand more fully what the writers of the original intended to convey as they were interpreting the mind of Christ. May this book, "the most important publication of 1946," "a volume beautifully appropriate to the presentation of God's Word," bring new insight and enlightenment to all who read it.

REACTIONS TO YALE SCHOOL ON ALCOHOL STUDIES

By H. MILLARD JONES

Undoubtedly the Yale School of Alcohol Studies is rendering a very valuable service in calling the attention of this nation to the problems created by the distribution and consumption of beverage alcohol. While the efforts of the Yale School and Clinic are directed to the problem of the so-called alcoholic, or the "compulsive drinker," they are also giving out valuable information for the solution of the entire alcoholic beverage situation in America.

Yale scientists are convinced that alcoholism is a disease, yet they by no means consider all drunkards to be diseased. There are many alcoholics who are such because of a diseased personality, a psychological or physical deformity or maladjustment; there are also alcoholics where these conditions do not prevail.

Since the Yale School interests itself in an objective, scientific study of the alcoholic and the disease of alcoholism, it is not to be expected that the school, or its faculty, would be greatly interested, openly at least, in particular methods of solution or in reform programs. They see the problem as it is represented in the victim; not in the traffic that caters to the weakness of that victim.

Some of the important findings of the Yale School which have general appli-

cation and should be widely publicized are the following:

1. Alcoholism is a disease and the alcoholics should be given hospital and psychiatric treatment rather than jail and workhouse sentences.

2. The diseases, commonly called the diseases of alcoholism, are the result, not of the direct actions of alcohol upon any organ of the body, but of nutritional deficiency resulting from the disruption of the vitamin ratio in the body caused by the excessive intake of calories in the alcohol.

3. Physiology does not have the answer to the alcohol problem but the solution does lie in the field of sociology.

4. Since alcoholism is not hereditary, and since alcohol does not damage the reproductive germ cell, the problem of alcoholism becomes a problem of environment, an apparent task is the removal of beverage alcohol from the environment.

5. There is no such thing as a built-up tolerance to the lethal dose of alcohol (six to seven-tenths of one per cent of alcohol in the blood stream—that is seven drops of alcohol to a thousand drops of blood); the novice and the excessive drinker of many years are "in the same boat" so far as the lethal dose is concerned.

6. The immediate effect and danger from drinking is not cirrhosis of the liver, but the disgustingly repulsive experience of drunkenness, and its accompanying experiences.

7. While alcohol has the properties and effects of the analgesic, the sedative, the narcotic, it is finally an anaesthetic; its effects on the central nervous system beginning at the top — the highest and latest development faculties—and moving progressively down through all the controls of the personality, and person, until, in cases of acute alcoholism, it paralyzes the controls of respiration resulting in death.

8. The vast majority of "compulsive drinkers," or alcoholics, begin as social drinkers, intending to go no farther than convivial moderation. The alcohol sets in motion the personality factors that result in "compulsive drinking" and alcoholism.

9. There is no way of determining before a person begins drinking whether he can continue as a moderate drinker or will become an alcoholic. Everyone who starts to drink takes a chance—he is gambling with alcoholism.

10. Alcohol is no more of a stimulant than are smelling salts; in fact strong doses of alcohol have the same effect on the nerve endings in the mouth and throat that smelling salts have, causing a gasp for breath which results in a momentary increased beating of the heart. This is the only action of alcohol that can be called stimulating, and it is not from the absorbed alcohol.

The Commitment of Life

By Russell E. Rees

"Launch out into the deep, and let down your nets for a draught."

LUKE 5:4.

TO a group of tired fishermen who had toiled all night to no purpose, Jesus, who was not especially skilled in fishing, gave this sage counsel, "Launch out into the deep, and let down your nets for a draught." Those men, whose business was fishing, might well have answered, "What does he know about fishing?" There must have been conviction in the Master's words, however, for worn and discouraged as they were they answered, "Nevertheless at thy word we will let down the nets." They were soon amazed at the take of their nets which nearly swamped their boats.

Now this is not a discussion of best methods of fishing. Probably to the ear of the practiced men of the sea, the words of Jesus did not sound too sensible. But as was common in his dealing with people, there was more involved than might appear at first sight. It is a matter of universal human experience that one never does anything well when he hugs the shore too closely, or when his commitment is too limited.

IN FULL ABANDON

In learning to swim, the hardest thing is to give oneself to the water. As long as one remains rigid and stiff, holding his chin up to keep water out of his mouth, he will never swim well. Instructors in swimming usually take the pupil into the water, get him wet, have him put his face under water, and only then try the first strokes. Only those learn to swim who overcome fear and give themselves to the water, yielding and unresisting.

If you have ever seen an "oldtimer" swing his scythe in a field of grain, and then have watched the amateur behind him, you have seen at once the difference. The beginner is stiff, mechanical, and awkward. The experienced man gives himself to the scythe. His movements are rhythmical and smooth, and for that reason he can keep on mowing for hours after the amateur, even though a much more muscular man, is worn out. He does not fight the tool, but gives himself without reserve to the scythe and its laws of operation. The deeper meaning of Jesus' words are found here. If you would do well, whether swimming or fishing or scything, you must quit hugging the shores of self-protection and lack of faith and must throw out your nets with abandon.

The lost radiance of the Christian church, as of individual Christians, is due to this too close confinement to the safe shores of the sea of life. Some fear or some skepticism, some prejudice or

some desire for respectability keeps them tethered inside the safe waters, but also outside the full knowledge of the love of God and the true joy of Christian experience. If they could only learn, as the swimmer, to give themselves to life, to give themselves to Christ, to launch out into the deep and cut away the shore lines, they might discover the unexplored fullness of God in their little lives, and they too would be amazed at the way their nets were filled with an unexpected surplus.

THE GREATER FAITH

The Bible has become a closed book to many Christians because they never read it with abandon. They are always asking, "Is this an accurate translation of the original Hebrew or Greek? or does this violate my idea of natural law? or is this a miracle? or does this square with the theological bias of my denomination? or is this too difficult to put into practice?" There are times when the scholar must raise all these questions, and I would not hold back his hand for an instant. But if you read the Bible that way, you will never be anything but an awkward swimmer in the discovery of its truth and life. You must, in your devotional reading at least, give yourself to the Book as the farmer gives himself to his scythe. You must cut away the tethers that hold you back and let the Spirit of Truth find you and save you. Do that and it will repay you a thousand times and in manifold ways undreamed of in your wildest fancy.

One must pray the same way. "The prayer of faith shall raise the sick." But the prayer of fear or hesitation will not even raise the wind. There is the story of the little girl who went to a prayer meeting where they were going to pray for rain, carrying her umbrella. A worldly-wise adult said, "Why are you carrying your umbrella? It does not look like rain." But the little girl replied, "Yes, but we came to pray for rain." It can be stated emphatically here that the only kinds of prayer that are ever worth much, are made by people who take their umbrellas along. To pray for peace, and prepare for war, to pray for starving children and hug our own selfishness, to pray for God's kingdom and fight every move for its coming, is to foreordain the defeat of your prayers, no matter how sanctimoniously you act when you pray. You must cut away the shore lines of doubt and fear, or your prayers are vain.

Jesus sometimes failed. "He did not many mighty works there because of their unbelief." The people of Nazareth were too much like us. When they prayed they did not expect anything to be dif-

ferent. It was the opposite with Jesus. "If you have faith as a grain of mustard seed, ye shall say to this mountain be removed, and it shall be so." As the Disciples watched Jesus go about his work they soon saw the difference and begged him, "Lord, teach us to pray." His utter trust and confidence in His Father in Heaven gave him a power which they did not know, and they wanted to learn its secret.

SURRENDER IN WORSHIP

Worship may be said to be the act of giving oneself to God without limitation. The more simply it is done, the more straightforward and uncomplicated, the more certain we may be of results. Any idea that you must learn a special language or a particular technique is false. The publican's words are enough, "Lord, be merciful to me, a sinner." If even two or three come together in such a spirit of commitment and trust, God will be found in the company. The architecture of the buildings has nothing to do with God's appointments. A center pulpit or a divided chancel, or even a simple facing bench are equally adequate. God does not come to look at the architecture and is not impressed with the trappings of our worship. What does impress Him is the sincerity and earnestness of the worshipers, and their willing surrender to His will and purpose. But any holding back, hugging the safe shores of respectability, any attempt to play safe and not get too excited is fatal to it. We must throw out our nets in expectancy and faith and abandon ourselves to the love of God. Only so can we know His Kingdom and His Power.

Our service must be given as unstintingly. If we attempt to serve God in a scheming manner, hunting first for the approval of man, then we cannot please God. We are tied to what is respectable and customary, and for that reason we come back again and again with empty nets and heavy hearts, saying, "Why does the Kingdom tarry?" Timid souls will line the shores and cry caution and seek to hold us to the shallow waters which they have muddied and polluted. But we must get out and away, into the deeps, out where men have not ventured before, and see whether meekness and mercy, purity and reconciliation will work. Surely we shall never know whether there is a New World until the explorer sets his face to find it, and never turns back.

There is a better world than we have seen. It is a world of personal fulfillment and of the good life for society. But we shall never find it until we leave behind us all our doubt and hesitation. It is the world of which Jesus spoke with such assurance. It is the kingdom of joy which is given to those who, without tether or shore line, give themselves to God's love and trust Him to fill their lives with beauty and gladness.

A New Approach Initiated



The Mission Board and the Chairmen of the Missionary Committees of the Yearly Meetings seek closer cooperation through Administration, Education, and Organization.

DURING the past forty years the primary responsibility of the Mission Board has been recognized as that of the administration of the outreach of the Five Years Meeting to outlying areas. During all those years some publications were prepared at irregular intervals.

Seven years ago a new step was taken when the Board began to organize a systematic educational program by preparing a course of study and reading material each year. Most Friends are well aware of these series of studies of Friends in each of the seven areas. The new five years' series will begin next fall.

But we have felt that there was a third responsibility which was not being cared for properly,—a closer coordination of the Five Years Meeting organization and the organization of the Yearly, Quarterly and Monthly Meetings. The missionary committees of these organizations have lacked direct contact with the responsibilities of the wider outreach of Friends. As a result, for many it has become too impersonal. To correct this the Executive Committee of the Board and the chairmen of the missionary committees of the various Yearly Meetings met in the most representative and official group of missionary workers ever to meet in the Five Years Meeting. They gathered at Quaker Hill on January 22 for three days of intensive study and planning.

Quarterly Meeting chairmen were represented by Bernice Mills from Western Yearly Meeting, and Naomi Pyle from Muncie, Indiana, represented Monthly Meeting chairmen. Two Yearly Meeting superintendents, Millard Powell of Nebraska and Adam Flatter of Wilmington, were present. Helen Walker of California, president of the Woman's Missionary Union, represented the women's work in the Five Years Meeting. The mission fields were represented by Dr. A. A. and Mira Cope Bond, medical missionaries from Africa. From the central offices, Administrative Secretary Merle L. Davis, Office Secretary Martha K. Tubesing, and Educational Secretary Irene E. Hoskins were present. Chester Stanley of Ohio Yearly Meeting was present to explain and discuss the missions' promotional program of his Yearly Meeting.

The devotional period each day added much to the spiritual basis of the discussion. The conference first gave itself to an examination of our Christian imperative—the basic philosophy underlying Friends' missions. Our rapidly shrinking world is filled with fearful and restless peoples, brought suddenly face to face, and into whose hands there has been most unexpectedly placed the means of their great advancement or their total self-destruction. The religion of Jesus Christ is able ideologically to save the world and to guarantee the future of mankind. But structurally, mankind is blind and selfish and divided. The great need today for the missionary enterprise and for the promotion of the Kingdom of God is for Christian statesmanship, for a long-term view and a sense of urgency.

The second major consideration was the methods by which the entire membership of the Meetings may become interested in our program of outreach. Particular recognition was given to the difficulties confronting the farther removed Yearly Meetings. Savilla Johnson, chairman of the educational and publicity committee of the Mission Board, and others led in a most profitable discussion of missionary education in the local Meetings. A forward-looking program was developed, giving each individual present an enriched vision as well as concrete suggestions for practical work.

The third major consideration was finances. The conference was brought face to face with the fact that stewardship training is of great value in stimulating the financial support of the entire church program. Giving to missions and to benevolences in general was seen to be the outgrowth of stewardship training rather than of other factors such as the type of worship services or geographical location. The Friends' Yearly Meetings having had considerable stewardship training were uniformly ahead of those Yearly Meetings not having had such training. This is also true in other denominations.

Chester Stanley of Ohio Yearly Meeting listed ways by which missionary giving may be stimulated: *information*, fresh, vital, and challenging; *visitation* by returning missionaries; *youth* cultivation and enlistment; establishment of worth while *goals*; and recognition of the value of *prayer*. Helen Walker also discussed the promotional program of California Yearly Meeting.

During the conference, a great deal of thought was given to correlating the work of the Board of Missions of the Five Years Meeting and the Woman's Missionary Union. Helen Walker very ably presented many possible areas of closer cooperation, and a great deal of basic planning was accomplished. This movement is the outgrowth of a desire of long standing for greater cooperation.

The concern that the two-way channels of communication between the Mission Board and the membership of the local Meetings should be kept free and open was emphasized throughout the conference. Each one present caught a new vision of responsibility in this regard.

The heavy work of the conference was broken by interludes of Quaker humor. Perhaps not a few of the delegates took home an entirely new repertoire of Quaker stories.

In leaving, many individuals expressed the feeling that the conference was the most fruitful and profitable gathering of its kind ever attended.

SETH HINSHAW.

From the Peace Commission

Report of the chairman, Harold Chance, of the meetings held during the Five Years Meeting sessions.

THE Commission met in searching silence, deepened by Friends who spoke to remind us that love alone will enable us to relieve and prevent the world's suffering and cast out hate, revenge, and fear.

Jesus' message was presented as an appeal to a conquered, dictator-ridden people to choose a way of love. The choice between Barabbas and Jesus represents a choice between militarism and pacifism.

Friends urged that pacifism is not negative; that we should live such socially constructive lives that the Government would draft us to its loss; that in our age of "power" we have the greatest power on earth to make known that the life of love is necessarily the life of suffering; that we must not wait to become a majority before we act, for minorities usually start reforms.

Burdens and concerns were also laid on the meeting. Friends feared that perhaps the Society of Friends was the "whited sepulchre" which Jesus condemned, and that older Friends had not sufficiently participated in Young Friends' testimony in Civilian Public Service and in prison.

Our silence was deepened by the quotation of this appraisal of Christ, "... He never wrote a book, he never held an office, he never had a family, he never went to college, he never traveled two hundred miles from the place where he was born... but all the armies that ever marched, and all the navies that ever were built, but all the parliaments that ever sat, and all the kings that ever reigned, have not affected the life of man upon this earth as powerfully as has that one solitary life."

Friends were further challenged with the picture of early Friends—zealous prophets attacking the social order at its most vulnerable point—fifty per cent of the Society in jail at one time, God-intoxicated lives which caused Friends to quake; not a watered-down peace testimony but a testimony against all wars; not a sect but a movement; not religious anarchy, every man to his own conscience, but a corporate experience embodying the highest in all.

Friends considered specific ways of vitalizing the peace testimony, such as: demonstrating methods of living together with others; recognizing evil and saying to it, as did Christ, "Come out;" participating in government; re-orienting our testimony to changed con-

ditions—for example, opposing conscription, which was unfamiliar to early Friends.

WHAT IS THE MESSAGE OF CHRIST?

In answer to the query, "What is the message of Christ for today—through Friends?", these words went with us at the rise of the meeting: "The Message of Christ for today is peace—and that word must be made flesh and dwell among us—through Friends."

It was pointed out that our peace testimony has two aspects:

1. Absolute opposition to all war.
2. Active participation in progressive, relative politics working toward peace in an imperfect world.

We recognized that we act in areas where we feel secure. If we find security in things, we shall think and act materialistically; if we find security in the Lord, we shall think and act according to the *spirit*.

We haven't educated a peace leadership; we haven't talked to our young Friends early enough and often enough; we have expected our testimony to blossom without being grounded in deep, fertile, spiritual soil; our older people haven't established a pattern for peaceable living.

Peace, negatively, is the abolition of war; positively, it is the creative process of settling disagreements among people. The causes of war are four: *spiritual*, sin, selfishness and greed; *psychological*, fear and the will to power; *economic*, poverty and the lack of markets; *legal*, lack of framework for a world government. War can be eliminated by replacing sovereign governments by world government. Steps in this direction might be: placing atomic energy under United Nations' control; working through the United Nations for disarmament; placing bases and danger spots under United Nations' control; helping dependent countries toward self-government; developing specialized international agencies; developing and changing the United Nations Organization.

Quoting the speaker of an evening before, Dr. Henry Smith Leiper, one Friend spoke of the "glacial leisureliness" with which Friends think and act in these terribly vital days. He asked four questions:

What are Friends going to do about our men coming home from the military service? What are Friends doing with other churches in their communities? What are we doing to affect national policy now? What are we doing in the way of spiritual and physical reconstruction? The role of the Society of Friends has changed. Twenty years

ago, we led in reconstruction. Today our job is to see that government does the reconstructing. Our job is to shape public opinion.

An English Friend emphasized the deep disillusionment of Europeans when we abandoned the Atlantic Charter, when we failed to keep our promise to feed Europe. She said that we ought to have more faith in Christian statesmanship and help to formulate it.

The Society of Friends was compared to the rich young ruler in the Bible to whom Jesus said, "Go, sell all that thou hast and follow me." We, too, are sad and turn away because we do not really wish to do this. The necessity to speak to the spiritual hunger of people was deemed as important as feeding, and the requirement of humility was never again mentioned.

A CONFERENCE CALL!

For sometime a group of concerned Friends have been considering a program of service for Young Friends which would enlist them in various kinds of work at home and abroad. The present service for boys eighteen years old, now being initiated with Mexico and France in view, is typical of the service which might be planned.

The concern has developed sufficient interest that a conference is being called at Quaker Hill, Richmond, Indiana, on Saturday, March 2, at 10:00 a. m. It will last through the afternoon. Yearly Meetings are being asked to send at least one representative. The conference will determine possible steps toward the permanent establishment of a service for youth if it seems feasible.

Such a program is not anticipated as a sequel to Civilian Public Service nor is it based upon a desire for an alternative to military service, although it may, in some cases, be acceptable to draft boards for that purpose. It is thought of as a positive far-reaching service by youth.

Yearly Meeting superintendents and Secretaries will be contacted by the Philadelphia office of the American Friends Service Committee. Chester Reagan is carrying the concern for the time being. Please inform Quaker Hill as to who will attend and require meals.

DATES CHANGED FOR MEETINGS

The annual meetings of Boards and Committees of the Five Years Meeting will be held in Richmond from April 23 to May 1. The Boards and Committees representing departments of work will meet during the week beginning April 23. They will have a meeting together on the evening of April 25. On April 29 to May 1 the Executive Committee of the Five Years Meeting will meet.

LETTER FROM EUROPE

TO THE MEMBERS OF THE POST WAR
WORLD COUNCIL

The following letter has come to me from an American now resident in Switzerland, whose name has been well known as a trustworthy observer and recorder of events. At his request, I withhold his name, but I put my reputation as a journalist squarely behind his absolute integrity, reliability, fidelity to American ideals and hostility to everything the Nazis stood for. Here is his report of our management of Germany:

"Conditions over here are the result of the general unwillingness of so many of our editorial writers and correspondents to see things in the proper perspective. Things in Germany are *not* being adequately reported. Most of the correspondents lack the proper background and training. Most of them don't even speak German. Most of them are emotionally prejudiced and influenced by the hate-mongers.

"Our occupational policy is vindictive. It utterly lacks constructive motives. Many injustices are being committed under the pretext of de-nazification. How much I hate the Nazis you know. But I must object just as strenuously to the application of Nazi methods in reverse. Take the case of Hermann Hesse, one of Germany's leading liberals, a man who has lived in Switzerland for many decades because he wanted to have none of Prussian militarism and who has stood against everything that the Nazis represented. Now we've blacklisted him! Why? Nobody knows.

"Or take Hans Walz, general manager of the Robert Bosch Works in Stuttgart, the man who financed the Goerdler anti-Hitler plot for years. We have arrested him because he happened to be connected with one of the big banks! And yet he was a prominent underground leader, a Protestant gentleman of crystal character. There are many cases like his. Little people who were but nominal party members, many of them actual fighters against Hitlerism, are thrown out of their jobs, without a trial, without a chance of telling their side of the story. Doctors are removed from hospitals by the hundreds, leaving patients without care. Patton, who tried to prevent all this rank stupidity, is the victim of character assassination.

"Displaced Peoples? Yes, indeed, I am in favor of the very best care being taken of them. But what is gained if we give them shelter by throwing thousands of people, mostly women and children, out of their homes, on an hour's notice, not even allowing them to take their bedding along? What shall we say of the practice of the UNRRA to loot the homes of Nazi families, taking their furniture and other belongings without even an attempt at investigation of individual cir-

cumstances? What of the treatment of political prisoners and prisoners of war, many of whom are treated no better than Hitler treated his victims?

"I am terribly sorry I haven't time to write you at greater length, but suffice it to say that I am often heartbroken by the injustices committed by the victors. Please do all you can to have responsible people come over and see for themselves in order that the American people may get the true facts. We are losing the peace. We are betraying the very principles we fought this war for. We drift with the same old power politics that caused the past two wars.

"Of the Russians I won't write. I've just returned from Hungary and Austria, and the tales of horror I brought back from there would fill a whole volume."

This irrefutable testimony of a friend of twenty-six years is only additional proof of the utterly mistaken policy of hate, revenge and vindictiveness now being pursued by us in Germany which will revenge itself upon all Europe. It soils and besmears our own characters, our purposes, our idealism. I hope that every member of the Post War World Council will join us in demanding of the President and of Congress that we return to humane and Christian principles in the governing of these, our wards of war, and in applauding the thirty-five United States Senators of both parties who have appealed to President Truman to do everything in his power to arrest the horrible famine conditions in Central Europe.

OSWALD GARRISON VILLARD.

THE VETERANS' LEAGUE

BY LEO JOHNSON, *Secretary*

During the course of this war, there were innumerable instances of heroism and self-sacrifice, and not all of them took place on the battle front. As a veteran of this war, and as a representative of an organization consisting of men and women who shared the burdens, hardships, and brutalities which are the inevitable concomitants of the battlefield, I feel that the only justification for our ordeal is the affirmation of our dignity as individuals and of our right as individuals to be guided by our consciences, irrespective of the national will.

My organization, the Veterans League of America, recognizes that the Conscientious Objector was exercising his right as an individual and as a citizen when he enlisted under the Civilian Public Service provisions of the Selective Service, as an alternative to military service. His action in this matter was affirmed as right and proper by General Lewis B. Hershey, in his first report as Director of Selective Service. General Hershey said: "It is

part of those larger and human conceptions of human liberty and human personality which are at stake in this war, that the judgment of individual conscience opposed to the national will, should be given consideration and allowed a form of cooperation consistent with its judgments, if they are the results of religious training and belief."

The "form of cooperation" chosen by Conscientious Objectors in Civilian Public Service more than justified the faith of the Government in recognizing their religious scruples. As veterans we are grateful to the many C. O.'s who voluntarily served as human guinea pigs and thereby helped to control war-time epidemics, such as typhus, jaundice and malaria. We are aware of the unselfish aid they gave to hundreds of thousands of patients in mental hospitals throughout the country while working as hospital attendants. As veterans, we recognize the importance of the improvements in the standard of mental care which resulted from their efforts. They served bravely and unselfishly on numerous battlefronts through the world, driving ambulances and giving medical assistance wherever needed. Further, we realize that they served in the most hazardous capacities voluntarily, without compensation of any kind and with great profit both to the Government and directly to the nation.

Now that the war is over, the Veterans League of America is convinced that these men have earned the right to discharge from service on a scale nearer the rate at which the men in the armed forces are being released. At the present time, with no apparent justification, it appears that only fifteen per cent of the Civilian Public Service men will be discharged by the end of the year compared with thirty-seven per cent of the men in the army and thirty-two per cent of the men in the navy. To discriminate against these men at this time is both ungenerous and unjust.

Still another category of Conscientious Objector has been singled out for unwarranted treatment. Because the Selective Training and Service Act of 1940 failed to recognize non-religious objectors or to provide for those who are conscientiously opposed to the compulsory element in the service, the country was deprived of the services of some five thousand men, including three thousand, five hundred Jehovah's Witnesses, who are still imprisoned without even the parole rights granted to murderers and burglars. The Veteran's League of America feels that such harshness is inconsistent with democracy. At the very least, these men should be given the rights conferred even upon actual enemies of our society.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

GREAT MEN

"There were giants in the earth in those days."—GENESIS 6:4.
* * * *

"Now praise we great and famous men,
The fathers, named in story;
And praise the Lord, who now as then
Reveals in man his glory.

Praise we the wise and brave and strong,
Who graced their generation;
Who helped the right and fought the
wrong,
And made our folk a nation.

Praise we the great of heart and mind,
The singers sweetly gifted,
Whose music, like a mighty wind
The souls of men uplifted.
Praise we the peaceful men of skill
Who builded homes of beauty,
And rich in art, made richer still
The brotherhood of duty.

Praise we the glorious names we know;
And they, whose names are perished
Lost in the haze of long ago—
In silent love be cherished.
In peace their sacred ashes rest
Fulfilled their day's endeavor;
They blessed the earth, and they are
blessed
Of God and man, forever."

WILLIAM GEORGE TARRANT.

"The great man is one who lives for aims other than personal and local ones; who gives himself for posterity; who senses the future and strives for the race's betterment. The great man is one who procures for humanity a larger liberty, a freer release of vital energies, a wider horizon and vaster outlook, a greater and purer happiness, a complete mastery of the forces of nature and a deeper understanding of mankind."

ARCHIBALD HENDERSON.

* * * *

"The greatest men on earth are men who think as I do, but deeper; and see as I do, but clearer; who work to the goal that I do, but faster; and serve humanity as I do, but better."

BALDWIN.

* * * *

"If the Lord did not answer prayer, I could not stand it. And if I did not believe in a God who works His will with nations, I should despair of the Republic."

ABRAHAM LINCOLN.

* * * *

"I have been driven many times to my knees in the overwhelming conviction that I had nowhere else to go. My wisdom, and that of all about me, seemed insufficient for that day."

ABRAHAM LINCOLN.

"Take all this book (the Bible) upon reason that you can, and the balance on faith, and you will live and die a happier and better man."

ABRAHAM LINCOLN.

* * * *

"Labor to keep alive in your heart that little spark of celestial fire—conscience."

GEORGE WASHINGTON.

* * * *

"A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends and that the most liberal professions of goodwill are very far from being the surest marks of it."

GEORGE WASHINGTON.

* * * *

"To persevere in one's duty and be silent is the best answer to calumny."

GEORGE WASHINGTON.

HERE'S TO THE TEACHER!

Make a gift to your teacher and Sunday School superintendent. Send THE AMERICAN FRIEND to them.

The page of comments on the Sunday School lesson are being used by many classes. Teachers are teaching adult groups with THE AMERICAN FRIEND in their hands. It is on the inside cover page, carrying comments and stimulating questions. Make it a class or personal gift at one dollar and fifty cents a year.

SONG OF THE SUN

The East unthrones the whippoorwill.
The sun has flown above the hill;
And sudden from its soaring flight
A gleaming, burning feather of light
Falls to earth—an ache, a flame,
In the ploughman's heart, a name without name,
Waking a soul once unaware,
Naked song on a climbing stair.
O sun who burst across the earth,
Exploding fire of genius, birth
Of light consuming no singer's breast,
Where do you kindle, East or West?
Whenever floods of night abate,
Wherever fields articulate,
Wherever dawns are flowing brass,
A musical sun is sure to pass.
When my shadows overpower,
Burst upon my final hour!—
Till,—song of the sun,—a meadow-lark,
My soul can flame across the dark!

GORDON W. NORRIS.

YET SPRING WILL COME

The spring will come again! The snows will melt
And pines and firs and hemlocks that have knelt
Weighted with winter, cast their burdens down
And raise their dark heads for the golden crown
Of sunlight from new skies.

Amid the dearth
We shall behold green pointlings breaking earth—
Prophetic soldiers of the soil who beat
Their pale, green swords to ploughshares.

Soon the cries
Of birds in hallelujah chorus rise—
New Angels singing to the sleeping morn:
"For unto you this day the Spring is born!"

Yes, spring will come; and we, from frost of sorrow,
Shall wake, joyous and free, to find Tomorrow.

RACHEL M. ROLSHEIM.

MIRACLE

Dawn parts the grey clouds with her soft rose fingers,
Changing the world to an enchanted place;
Noon is a miracle of gold and sapphire,
The veil of clouds thrown back from off her face.

At last the shadows of the evening lengthen,
The day is closed behind dark mystic bars;
And night comes in a trailing gown of velvet,
Her hair bound with a wreath of silver stars.

SHEILA STINSON.

MEMORIAL TRIBUTE TO AMANDA MARIS WOODWARD

By LEVI T. PENNINGTON

Any attempt to write adequately of the character and service of Amanda Maris Woodward should begin with the recognition of her genuine and deep religious life. Around her faith and her faithfulness, her whole life and character centered. With her faith in God through Jesus Christ and her dependence on the leadership of the Holy Spirit, she became a many-sided worker for the advancement of the Kingdom of God.

She was a loving and an efficient mother. Her children received from her not only the care of their physical needs, but mentally, morally, socially and spiritually, they were trained and inspired by her teaching and example. All of them were a credit to their parents. Dr. Walter C. Woodward, the older son, and late editor of THE AMERICAN FRIEND, was one well-known to Friends and in giving him to the service of humanity she was serving many thousands.

In a remarkable way, hers was the grace of hospitality. Her large house scarcely matched the largeness of her heart. With her the old-fashioned hospitality of another generation of Quakerdom lived on. Many historic names among Friends are in her guest book.

Her service to humanity was by no means bounded by her own religious denomination. She was essentially a reformer, her interests beginning in her own home and her community, but reaching to the ends of the earth. She was always concerned to promote, through the WCTU and other agencies, all effort for temperance and sobriety. Her interests in prison reform, clean government, and other good causes was keen and enduring. There were never many, even among Friends, so deeply interested as she in the cause of peace, the welfare of those conscientiously opposed to war, and the relief of human suffering in any part of the world.

In governmental affairs, she sought always to do her full duty as a citizen. It was the writer's privilege to take her to the last general election in which she participated, where she, the oldest citizen to cast a vote in the town, made her ballot the expression of careful study and earnest thought on every candidate and every issue on the ballot.

Pacific College, and Friends Pacific Academy out of which it grew, represented a cause very dear to her heart, the cause of Christian Education.

In many ways, through her many-sided interests and faithful, self-sacrificing labors, she served her God, whose she was, and served in a large

way her family, her church, her community, her state, her nation, and those far beyond the seas.

FROM THE FRIENDS WORLD COMMITTEE

A special appeal for funds to meet the financial need in the expanding work of the Friends World Committee is now under way in all Yearly Meetings throughout the United States.

This special appeal is necessitated by the great need for Friendly visitation and assistance to the many isolated and war-weary groups of Friends around the world. There is need also for Conferences, (both Sectional and World) as Quakerism everywhere seeks to formulate and apply its unique message in a world where all races, cultures and creeds have suddenly become near neighbors.

Friends in America have scarcely been touched by this most destructive of all wars. This then is our responsibility and our opportunity to strengthen the message of Friends around the world.

* * * *

At the Executive Committee meeting of the American Section held on the afternoon and evening of first month, twenty-first, 1946, the following persons were given minutes to carry while undertaking a spiritual ministry among Friends abroad: D. Elton Trueblood, to England and the Continent this spring; Gilbert Bowles, for a visit in Japan and perhaps China as soon as the way opens. Passmore and Anna Griscom Elkinton, to England during the late spring and early summer; Errol T. Elliott, to England and the Continent, late summer and fall. This column will have brief accounts of their visits among Friends while they are abroad.

* * * *

Leslie Shaffer, Secretary of the American Section of Friends World Committee on leave in Europe this year, recently returned from Switzerland where he and his wife, Blanche, spent the holiday season visiting with relatives. While in Switzerland they report visiting a number of Friends' groups. After a brief stay in Paris, their headquarters for this year, they are now in London at the Central Offices of the World Committee planning for an European Section meeting of the World Committee at the time of London Yearly Meeting in May.

* * * *

There appears to be a slight misunderstanding with some Friends regarding the announcement of the transfer of the Friend to Friend food package project from the World Committee to the Foreign Service Section of the AFSC. The project expanded until it was no

longer only a Friend to Friend project but became a relief feeding program. The AFSC took over the larger program and with it the detail work of furnishing Friends here with the names of Friends abroad. Friends throughout this country are continuing to send their packages to Friends in Europe.

The Friends World Committee is interested in continuing and increasing all contacts of Friends in this country with Friends abroad. Feel free to write to the World Committee office, 20 South 12th Street, regarding any concerns you may have for these Friends.

HAROLD HADLEY,
Associate Secretary.

REPORT FROM OLNEY

At a meeting on December 12, Charles and Anna Palmer, superintendent and matron of Friends Boarding School at Barnesville, Ohio, tendered their resignation, effective this Summer. In coming to Friends Boarding School two years ago after many years of educational work in and around Philadelphia, they gave further evidence of the depth of their concern for Friends' education. It is regretted that they cannot be here next year, but the service they have given is sincerely appreciated, and it has been an inspiration to work with these talented and concerned Friends. Charles Palmer is very much interested in working for better conditions in prisons.

The first goal of the Olney Improvement Fund has been achieved. More than enough has been secured to install a cold storage food locker, which will be located in the two northeast rooms of the basement of the Main Building. The Committee has confidently set as its second goal the expansion of the library facilities. Blue prints of the proposed plan call for combining the new Reading Room with the adjacent large and light room, installation of appropriate shelves, alcoves, tables, and further modernizing of the room, which will enable more students to take advantage of the growing collection of books.

Cecil Hinshaw, President of William Penn College, spent some time on the campus recently. He urged Friends to be aware of the predicament of the world in this atomic age, and to stand firm on our peace testimony as an ultimate solution of many of the problems of the world.

Olcut Sanders gave a fine report of his experiences in a Friends' CPS unit in Porto Rico, where he did recreational work for two years.

The tendency to individualistic adventure in religious belief is more pronounced in these days than for many centuries.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

The Lark Had to Fly

The "morals" taught in the fables read in childhood have a strange way of sticking in our memories through all the years of change and maturity. The fable of "The Farmer and the Lark" sets forth one of these important, inescapable truths.

The old lark who had made her nest in the harvest field had little fear when she heard the farmer say that the grain was ready to harvest because the farmer was expecting someone else to do the work. It was only when he said, "The grain is ripe and I will do the cutting myself today," that the old lark knew she had to fly.

Individual Responsibility

When there is work to do in any cooperative effort, there is always a grave temptation to "let George do it." And what is everyone's responsibility, in general, turns out to be nobody's business in particular. The fields of the kingdom remain white unto the harvest and we all hope and trust that someone will put in the sickle lest the precious grain be lost. It is only when we decide to do it ourselves, however, that something happens.

Fifty years ago, our Yearly Meetings pledged their faith to each other in a cooperative enterprise which they chose to call the Five Years Meeting. This effort has grown until many functions of the church, both at home and abroad, are promoted by some board or committee, all of whose members are chosen from the constituent Yearly Meetings.

Once each year the boards and committees meet and plan their work for the coming year and estimate the amount of money needed for the promotion of the work for the year. The amount determined upon for the year ending March 31, was \$88,200. Ten months of the year are gone and thanks to generous Friends \$55,779.40 has been received, but there remains only two months in which to realize \$32,420.60.

Substantial Gifts Needed

This appeal is being made to the Yearly Meetings, local Meetings and individuals who may have met their goals and want to do more, and to others who have not taken their cooperative responsibility seriously. The wider the base of giving for the United Work, the better, even though the gifts

are small, but we need Friends, many of them, who are willing to underwrite their work with substantial checks.

The following are a few suggestions as to some things which might be done in the local Meeting:

1. All the standing committees whose work corresponds to the work of the several boards of the Five Years Meeting might plan a special meeting for the entire membership.
2. Let the chairman or some member of each committee tell of the work of their corresponding board of the Five Years Meeting and its relation to the local committee of which he is a part.
3. Have some one state clearly how the work of the several Boards is financed. (The financial policy adopted by the Five Years Meeting appears on the opposite page.)
4. By inspiration and information help each member to come under the sense of his opportunity and responsibility.
5. Set a date, say March 17, when all contributions should be in the hands of the local treasurer.
6. Forward all funds promptly, marked United Budget, to your Five Years Meeting treasurer so that they can reach Richmond before March 31.

We should not be satisfied with anything less than our best. Let us each, like the farmer, assume responsibility for the harvest and not leave it to someone else.

P. M. T.

Financial Statement—Budget for the United Service of Five Years Meeting

April 1, 1945 to January 31, 1946

Received from Yearly Meetings:

Baltimore	\$ 1,944.79
California	217.56
Indiana	15,975.72
Iowa	10,977.58
Nebraska	1,951.31
New England	2,377.65
New York	1,432.02
North Carolina	5,336.78
Western	11,793.15
Wilmington	2,257.03
Other Sources	1,515.81

Total Receipts\$55,779.40

Distributed to:

American Friends Board of Missions..	\$37,947.50
Peace Board	1,575.79
Board on Christian Education	6,346.01
Board on Public Morals	728.39
Board of Education	61.89
Fund for Aged Ministers and Missionaries	1,000.00
Cooperative Fund	6,250.00
Debt due Publication Board	295.00
Committee on Social Order	304.69
Committee on Stewardship	185.64
Committee on Evangelism	152.34
Reserve	621.68
Committee on Ministerial training....	304.69
Bank Service Charge	5.78

Total Disbursements\$55,779.40

Total Budget for 1945-46\$88,200.00
Amount already received55,779.40

Amount to be raised by March 31, 1946\$32,420.60

For the Use of Missions

The closing of the fiscal year is a very important time for the Mission Board. At that time, more than any other, we are determining the extent of our outreach for the next year. If the total income for the year is sufficient to meet the total amount of the budget when the books are closed on March 31, we look forward with hope at the time of our annual meeting in April to making plans for an effective outreach to those beyond our border. This has been the prevailing concern of the church for the past two thousand years. The weeks intervening between now and March 31 determine our outlook for the coming year.

MERLE L. DAVIS,
Administrative Secretary

To Build for Peace

The Peace Board believes that its work is of sufficient significance and importance, particularly at this juncture in history, to justify having regular board meetings at least yearly. The Board shares equally with Civilian Public Service at present in the employment of a secretary and anticipates having a full-time executive secretary after September first.

Meeting the United Budget in full will enable the Peace Board, as well as all other departments, to continue and expand its program and service.

ROBERT SHATTUCK, *Secretary*.

To Foster Christian Education

"Character for a New World" is more than a good slogan; it is an essential of first magnitude. The enlistment and training of children, young people, and adults in Christian discipleship is the command of Christ and the imperative of our time. The Board on Christian Education aids your Meeting in this task each week through church school publications, young people's programs, and guidance in all matters pertaining to the field of Christian education. Raising the United Budget in full assures the maximum of service to all Meetings and leaves the way unobstructed for an aggressive program next year.

CHARLES F. THOMAS, *Secretary*.

A pamphlet, *What is Quakerism?* has been prepared by Murray S. Kenworthy. It is like a book, covering the range of Quaker faith and practice, but boiled down to a residue of the author's ideas. It has particular pertinence for those who are interested in studying the Friendly traditions with the usual Protestant orthodox statements. It may be ordered from Murray S. Kenworthy at Fairmount, Indiana, price ten cents or \$7.50 per hundred.

Financial Policy for Program of Five Years Meeting

The following statement of financial policy was considered and approved by the Five Years Meeting, as constituted by the Yearly Meeting delegations, in assembly October 17-23, 1945.

In all appeals for financial support throughout the Five Years Meeting, the entire United Work Program shall be emphasized as an integrated and balanced unit.

Donors shall be encouraged and urged to support the entire program. If at present they are supporting only one phase of the work, they shall be urged to broaden their interests to cover the entire field.

Where it is evident that individuals feel a special concern for particular activities, they should be assured that contributions thus designated are most acceptable and will be used, as has always been the practice with designated funds, one hundred per cent as requested. All solicitations shall be of the positive type. No donor shall be discouraged from giving to any cause in which he is interested.

WE ARE HERODS!

Catholic Paper Speaks Out

BY JOHN MCKIERNAN

Probably no story in the New Testament more excites our pity than the account of Herod's massacre of the children of Bethlehem. Here is a man of such vicious character that the birth of the King of Israel arouses his passion of jealousy: a man so ruthless that, in an effort to kill this baby, who is acclaimed in the prophecies as King of the Jews, he heartlessly decrees the death of every male child in Bethlehem who is two years old or less.

That massacre has left an indelible blotch upon Herod's reputation through the centuries. The number of innocent children whose steel-riven slender bodies dyed red their mothers' cloaks that awful day in Bethlehem was, perhaps, twenty.

Months ago the sovereign power of the United States decreed the death of an uncountable number of innocents. Hundreds have been counted dead—and their lives taken before they were thirty days old! But the sacrifice is not yet complete. The decree of massacre was again promulgated when, according to a recent report, President Truman refused to allow the mails to Germany to be opened so that churches and charitable institutions might send food and clothing to the destitute . . .

According to the National Catholic Welfare Conference News Service, thousands of German families have been evicted from their homes on one hour's notice and interned in concentration camps—in camps where there is always room for newcomers because of the excessive death rate from starvation and its attendant diseases. Elsewhere the National Catholic Welfare Conference writes of men and women evicted from their homes and jammed into freight

cars, eighty to one hundred to each car, and left on railroad sidings to die of starvation and cold.

But let us think of the Holy Innocents—the children of Germany, the babies that die for want of so much as one quart of milk a day; the ones that die because they have not so much as the swaddling clothes that warmed the Infant Saviour; the ones—all of them—that die because the sovereign nation of the United States decrees they shall not live.

In one German city, two months ago, ninety-eight out of one hundred and nine babies born in that month died before they reached their fourth week. Think of that, you mothers! You mothers whose travail is forgotten in the joy of the newborn, can you picture the mothers of Germany for whom the pains of birth are as nothing compared to the anguish of death so many days later? You who bear your children to joy, what think you of these mothers who bear their children for death?

And why, why when the signature of President Truman could put an end to this wanton massacre? For power and ambition, Herod slew his twenty innocents. To appease a Godless nation, we, the United States of America are killing our thousands. Herod made a distinction both as to age and to sex. We made none. Weep not for these innocents but for ourselves whose hands drip with their blood.

The least any American Christian can do to ease his conscience is to write to President Truman urging him to allow the mails to Germany to be reopened. It is the minimum. It is the least a Christian can do. It is impossible to conceive of a Christian shrugging this duty off his shoulders. Indifference makes one a party to this murder of the innocents.

From *The Catholic Worker*.

For Younger Young Friends

A BOY WHO CLIMBED BACK

This is the story of a boy I met in Prague, Czechoslovakia. He was one of the few Czech Jewish children who survived, and he was not far from death himself when he got out of a concentration camp at the end of the war. At fourteen, he was disillusioned and cynical. But now he had drawn for those who cared for him after release, a picture which showed the blackness of a concentration camp. Shining into the misery was a white light, and up this struggled a human figure . . . himself. Below he had written in Czech: "To those who gave me back my faith." To all these children, wherever they are, will we too act, to give them back their faith in a God of love and in a mankind who cares?

ROBERT ROOT.

FINLAND

Among the countries which have been helped by the Service Committee is Finland, the land of the reindeer and northern lights, up near the Arctic Circle, which was badly hit by the war. Finland is a cold country in which to live at best, but when one doesn't have a house or a warm coat and cap, or shoes, it is even colder. Only half the children can go to school because there are only half enough shoes. Food that has sugar in it, fats and oils are needed for body energy to help keep them warm.

A few wearers of the Red and Black Star have gone to Finland and more are on their way. Over forty-five hundred pairs of sturdy shoes have gone to Finland, as well as 181,500 articles of warm clothing, and there is now a promise of powdered milk, salt pork, sugar, candy, vitamins, and shoe leather to help some of the people. Beginning this month, it is planned that six thousand of the hungriest children between seven to fourteen years of age, can be fed at least one good meal a day. It is hoped that more of all the things the Finnish people need may be sent to them.

KIRTOS:

One worker writes, "When I say that I am from America, they are always surprised and want to know why I am so far away from home, and when I tell them their faces light up and they usually say, 'That's wonderful. Our children need help so much. We're glad you're here.' One man said, 'We have waited so long to see you Americans. Thank God you're finally here.' Another man said, 'Maybe this is the beginning of the one thousand years of peace. Maybe your being here is a symbol of the good will with which America will

lead the way. We are all looking to America.'"

ITALY

If you will look on a map of Italy, about half-way up the "boot" on the Eastern side, you may find a little province or district called Chieti. Many of the houses and schools in the villages of this province were bombed and burned in the war. For ten months a few workers from the AFSC, together with Quaker workers from England, have been helping some of the people rebuild their homes.

With trucks, the young workers of the Red and Black Star go as near to the forest as they can, the people load on the wood they have cut, and the trucks take it to kilns in the village where the wood is exchanged for brick and tile. This is loaded on the trucks and carried to the place where the family works together to rebuild its own house. With only three trucks, not a great deal can be done, but in a country where trucks or horses and carts are very scarce, the people are thankful for this help.

GRAZIE:

The generosity and kindness of all members of the community is sometimes quite overwhelming and the greatest difficulty is in refusing their gifts of food and other things which they so badly need themselves."

FINDING A WAY TO HELP

With the present urgent appeals to contribute clothing for European sufferers, it is interesting to know that Alice Howland Macomber of Spring Street Meeting, New Bedford, Massachusetts, and Alice S. Case were instrumental in sending a one-hundred-pound packing case of woolen clothing into Holland in November, another similar case in December and a third in January, as well as a one-hundred-pound case of food. In addition, over forty overseas packages of food and clothing and twenty-five pounds of magazines have gone.

In October, Alice Macomber received a letter from a friend, a well-to-do yarn broker in Holland, in whose lovely Dutch home she had been a guest several times en route on her lecture trips around the world. Mr. D. apologized for begging but said that he and his family were absolutely without winter clothing of any kind. Their home had been stripped by the Nazis of everything, including blankets and even cooking utensils. There was nothing to be had in the shops. Help was coming in slightly for the very poor in the large cities, but nothing into northern Holland. Their rations consisted of three slices of poor bread and one potato per day. They had no heat.

Could Mrs. Macomber help them?

The letter was read to the New Bedford Quota Club, a group of women executives who voted to make this their Christmas project, each to send an overseas package to these unfortunates. They also contributed clothing, money to defray shipping expenses, and the one-hundred-pound case of food. The story spread. One well-known New Bedford family gave over fifty pounds of fine, used woolen clothing; a friend sent in a sealskin coat; another took the shoes off his feet, saying Mr. D. needed them more than he—and shoe rationing not off then!

In the meantime, eight more evacuees had been quartered in that household. Mr. D. lost one hundred pounds, could walk only with a cane, was too weak to get upstairs and suffered from "hunger-o-deem," the new disease from starvation. Mrs. D. weighed less than one hundred pounds.

Then Mr. D. wrote from Denmark that a motorcade with petrol tank, five doctors and four nurses conveyed seven hundred and fifty business men and their wives to Slagelse to be guests of Danish citizens for fourteen days, and to be nourished on milk, butter, meat and eggs. He returned with a gain of four pounds, able to walk better and bringing a Danish gift to each of five pounds of butter, bacon, and cheese.

Mr. D.'s last letter contrasted their Christmas dinner of 1944 with that of this year when they had delicious American soup, an American pudding and a fine American cake to eat with their coffee. Each letter of deepest gratitude reiterates his intention to repay, if money ever could, as soon as funds can be sent out, but is assured that all who contributed feel fully repaid as he improves in health and shares with his neighbors. Mrs. Macomber has just received a testimonial of gratitude signed by citizens receiving aid.

CONTRIBUTORS

WILLIAM E. BERRY—Member of Advisory Board of the Translation Committee for the Revised Standard Version of the New Testament; Professor of Religion and Greek, Earlham College, Richmond, Indiana.

SETH HINSHAW — Friends' Minister 401 Worth Street, Asheboro, North Carolina.

GORDON W. NORRIS—314 West 111th Street, Los Angeles 3, California.

RUSSELL E. REES — Friends' Minister, Chicago Monthly Meeting of Friends, 2208 West 111th Street, Chicago, Illinois.

RACHEL M. ROLSHEIM — 714 North Main Street, Walla Walla, Washington.

SHEILA STINSON—Box 144, Route 15, Lockland 15, Cincinnati, Ohio.

Forum

CHANGE IN MEANING

Editor, THE AMERICAN FRIEND:

In your edition of January 24, Charles E. Carpenter very strongly criticizes Percy M. Thomas for using the word, "temperance," when he should have said "total abstinence," and adds, "It would be well for the author of this article and all other Friends to correct themselves on this matter and to revise their pamphlets which discuss the matter of drinking." Friend Carpenter might have been right fifty years ago in his distinction between the two expressions, but words and expressions both change with changing times. The latest definition of "temperance" is "use in moderation of things beneficial, and absolute abstinence from things harmful."

N. K. WILLIAMS.

Yuma, Arizona.

* * *

WHERE DOES RESPONSIBILITY LIE?

Editor, THE AMERICAN FRIEND:

Dear Friend:

I am a little disturbed by the way in which some Friends have reacted to the atomic bomb, and I find this attitude reflected occasionally in THE AMERICAN FRIEND. My concern is this. Do we not, as Friends, weaken our position against war itself by making distinctions among methods of killing? Mankind at war has always used the most efficient methods of killing he could lay his hands upon. That is to be expected. And they all violate equally the principles of Christianity. And all methods of modern war apply against civilians, including women and children. Only fragments of the civilian casualties resulting from American and English bombing have been published in this country, but we know enough to know they were pretty bad. To me there is no difference between killing ten thousand people in an instant and killing a thousand a month over ten months, except the instantaneous killing is the more merciful—if one could make a distinction—which I feel we cannot.

Another thing that concerns me is this. Are we going to let militarists make an alibi for the Nagasaki bomb by saying that the scientists wanted it as an experiment? I have been a research chemist for years, so I know something of the spirit of the great research workers, though I am only a very small one myself. Many thoughtful scientists realize that a mistake has been made over the years in assuming that research men had only to *discover* truth, and that the world would use it in constructive, practical ways. We had begun to realize before now that scien-

tists had a responsibility to help get their results used beneficially. Frankly, I should have to see the names of the men who "wanted the Nagasaki bomb as an experiment" before I would believe that more than one of them was a research scientist. Just as the Secretary of War finally admitted responsibility for the destruction of the Japanese cyclotrons, when public condemnation rose high, so I think this blaming of scientists for Nagasaki would likewise disappear if names were asked for. I was sorry to see *Human Events* (quoted on page 391 of THE AMERICAN FRIEND) gave credence to the story, without giving any data to support it.

ADA M. FIELD.

Guilford College, N. C.

ADVANCE—ONE TWO! At Quaker Hill



Under the guidance of W. O. Mendenhall, Director of Quaker Hill, a series of "Advances" have been planned for Friends' ministers, for periods of seventeen days each.

The first one was held recently. A program of cooperative living, worship, study, and conversation was followed. The schedule included a worship period, an hour's study in the history and practice of Friends with Willard Reynolds, and an afternoon conference on topics chosen by themselves. In the evenings were "conversation circles" with secretaries of various Boards of the Five Years Meeting. Those attending witnessed to a very profitable occasion. The following testimonial comes from one of those who attended, "The period furnished some of the best preparation I have ever had for the Friends' ministry. An 'Advance' or something comparable is, I believe, indispensable for young church leaders." "Advance Number Two" will open March fifth. Interest in attendance is increasing.

We never know the true value of friends. While they live, we are too sensitive of their faults when we have lost them, we only see their virtues.

J. C. AND A. W. HARE.

Book Reviews

RUFUS JONES' SELECTED STORIES OF NATIVE MAINE HUMOR

Edited by NIXON ORWIN RUSH
Clark University Library 1945

23 pp., price \$1.25

Orwin Rush, librarian of Clark University, Worcester, Massachusetts, has added another interesting book to the numerous works by and about Rufus M. Jones. This little volume of twenty-three pages brings together in book form a collection of the stories of Maine humor, printed just as they are told by Rufus Jones, our Maine philosopher and teacher.

By collecting together many of these humorous stories with which this Quaker scholar and writer embellishes and illustrates his public addresses, the editor has given to the public one of the secrets of Rufus Jones' popularity as a speaker.

It is bound in stiff covers and attractively printed.

MERLE L. DAVIS.

* * *

300 FAVORITE POEMS

Compiled by THOMAS CURTIS CLARK
Willett, Clark & Company, 1945

124 pages, price, \$1.00

You will find many of your old poem-friends in this little volume and some new lines whose acquaintance you'll be glad to make. It is indeed a very useful and very quotable collection, compiled by one whose former useful collections we already own and love. When you wonder, "Now how does that line go?" or "Who was it who said that?," this new book will quite probably contain the answer.

Most of the poems are the short variety, which are quick and easy to read. Some are only four lines long. The quotation from Whittier's "Snowbound" is the longest and it's only a page and a half. The poems in this little book are hopeful, encouraging, uplifting, like the "Home on a Range;" seldom if ever is a discouraging word heard in these pages, and that is one reason why they are "favorites." They help us along life's way.

There is a wide range of authorship; some lines from the world's greatest poets, a few from rhymesters of the commonplace. This is not a collection of the world's greatest poetry, but yet it contains many noble lines. You will like it by your bedside or easy chair when you are tired. Ministers and others who write and speak will want to add it to their library.

LILLIAN WHITE SHEPARD.

QUAKERDOM AT LARGE

Nora Waln has visited Central Europe for the *Atlantic Monthly*, and has published several articles. She is now lecturing in America.

* * * *

While the AFSC is waiting for permission to take relief to the American zone in Germany, it has made arrangements to send \$100,000 worth of food and clothing to the British zone.

* * * *

Robert Wilburn, formerly a pastor in Indiana Yearly Meeting, has been discharged from the army and reports that he is available now for service among Friends.

* * * *

Mrs. Amos Peaslee of Clarksboro, New Jersey, has been appointed on the Earlham College Board of Trustees. She takes the place made vacant by Thomas E. Jones, resigned to become President of Earlham College.

* * * *

A letter from Madame Chiang Kai-Shek to the Friends Ambulance Unit, which has served as "China Convoy," expresses the gratitude which she and Chinese leaders feel for the work of the F.A.U.

* * * *

An English Friend asks if American Friends would care to collect and send him special American stamps for children in a tuberculosis hospital. Will persons interested communicate with John F. Rich, 20 South 12th Street, Philadelphia 7.

* * * *

Paul and Alice Barnett, and Howard and Lalah Yow and their families sailed up the Nile through Egypt toward the Kenya Mission field. It was the first time this route has been taken by any of our missionaries. They completed the journey by land transportation.

* * * *

T. Eugene Coffin has been appointed to full-time service for ministry to the youth of California Yearly Meeting beginning July 1. Friends in attendance at the Five Years Meeting sessions will remember his well-received contribution in music. He was a member of the California delegation.

* * * *

Three eighteen-year olds with draft deferments were expected to leave early in February for Ixmiquilpan, Mexico. They will be the first of an AFSC group who will work there under the Department of Indian Affairs, helping to finish a brick kiln and, after the bricks are in production, helping to build model homes and later a school in an Indian village. Another eighteen-year old has

gone to France to work with the ETU. Deferments for others are pending.

* * * *

Escaping "Powell House in Exile," when a move became necessary on January 1, the Powell House office of New York City is now in the Friends meetinghouse, 144 East 20th Street. They are considering ways to keep their service going on an adequate scale. Powell House opened originally in March, 1943, as a center where newcomers and native Americans might find fellowship.

* * * *

Selective Service has agreed to assign two hundred and fifty men to the CPS Reserve to work on ships carrying heifers, horses, and some cows to Europe. Each man will be required to feed, water, and care for approximately twenty-five animals. In order to be eligible for assignment to this work, a man must have been assigned to CPS before June 15, 1944.

* * * *

The Proscenium Club of Moses Brown School and the Tormentors of Lincoln School will combine in presenting Gilbert and Sullivan's H. M. S. Pinafore prior to the spring vacation about March 28. It is under the direction of Mrs. L. Ralston Thomas, with the choral scores directed by Mary G. Annin of Lincoln, and John Mitchell of Moses Brown Music Departments.

* * * *

There have been 37,500 letters in reply to the advertisement, "If thine Enemy Hunger, Feed Him . . ." signed by Rufus M. Jones, Henry J. Cadbury, and Clarence E. Pickett. (See AMERICAN FRIEND, January 10.) It has appeared in ninety-five newspapers in twenty-three states. One thousand letters a day are arriving. Each letter will be answered. Only forty-five have been unfavorable.

* * * *

Donald B. Spitler was Chairman of the program committee for the mid-year conference of Christian Endeavorers of California Yearly Meeting. The conference convened at Long Beach, February 5-7. The departments of work in California Yearly Meeting were presented by leaders in each field of service. Milo C. Ross, active in church extension work of Oregon Yearly Meeting, was a principal speaker.

* * * *

The Negro Lectureship instituted last year by the American Friends Service Committee Race Relations Committee is being continued this year with the appointment of two distinguished scholars, Dr. Ira de A. Reid, chairman of the

Sociology Department of Atlanta University and Associate Executive Director of the Southern Regional Council, and Dr. Milton Wright, Professor of Economics and Political Science, of Wilberforce University.

* * * *

On February 10, at Lincoln School, Deborah Hunt spoke on her experiences at the American Friends Service Work Camp in Mexico. Amaryllis Barrett, daughter of Leslie Barrett, a student at the school, told the Friends' missionary group about her summer experiences at the work camp in Mexico. The National Poetry Association is printing seven poems by Lincoln School students, two with honorable mention, in the anthology this year.

* * * *

A letter from Paul C. French gives further light on the closing of CPS camps. As Friends end their administrative responsibility in Civilian Public Service on March 2, the program will be continued in certain government-operated camps and in those camps under the Brethren and Mennonites. Friends' camps were a numerical minority in the total program. If the draft act is not extended beyond May 15, it is expected that Selective Service will make every effort to release all CPS men by that date. There have been 2,044 men released from CPS as of January 26.

* * * *

James and John—right and left?—In the *Des Moines Tribune* there recently appeared pictures of two brothers "Shack" and "Jack." Lifting them out of the vernacular, they are James and John Furbay. James Furbay, being a Friends' minister and pastor of the Des Moines Meeting, is well-known to Friends. His brother, John, is a popular lecturer and explorer, having worked several years in Liberia. Incidentally, James and John, these modern "sons of Zebedee," were seated in the picture, James "on the right" and John "on the left." Did James "manage" it!

* * * *

Merle L. Davis, administrative secretary of the Board of Missions, left for Cuba and Jamaica on February 5. He will take pictures for the new studies in the educational program of the Board. He will also review with Friends of Jamaica the possibilities of Jamaican Friends assuming more responsibility in the administration of the work of Friends there. This is in keeping with established lines of missionary policy whereby work, once started by the

Mission Board, is gradually turned to the nationals. He will discuss many problems with Friends in both Cuba and Jamaica.

* * * *

Representatives of the Five Years Meeting will attend a special meeting of the Federal Council of the Churches of Christ in America, to convene at Columbus, Ohio, on March 5, which will consider the responsibility of the churches in relation to immediate post-war problems. Some five hundred leaders are expected to participate. The three-day session will review present day needs under five headings: World Order, Community Tensions, Returning Service Personnel, Evangelism, and Foreign Relief. These topics will receive detailed attention during the meeting with the view to drafting proposals for meeting the demands of the current situation.

NEWS OF OUR MEETINGS

New Burlington Friends of Wilmington Yearly Meeting enjoyed a series of two-weeks meetings, January 6-20, with Talmadge C. Gregory, pastor of United Brethren Church of Hillsboro, Ohio, and the local pastor, Wendell W. Emrick, in charge. Excellent music was presented throughout the services by a well-directed choir, and many expressed a revival of interest in kingdom building.

* * * *

The Primary Department of Jonesboro, Indiana, Friends Meeting, under the direction of Edna Basket and Freda Lloyd, presented a program of readings and songs in the auditorium at Christmastime. This was followed by a sermonette by Delmar Mock, and the children were presented with a treat which had been prepared by the Social Service Committee. A pageant was given in the evening under the direction of Marguerite Mock. The Young People's Class sponsored a party in the church basement on New Year's Eve. A small group of women have been sewing at the church each Thursday afternoon, thus making it possible for the Meeting to send much clothing and bedding to the Service Committee. Young men of the Meeting who have been returning from Service are being welcomed.

* * * *

First Friends Meeting of Anderson, Indiana, not securing a pastor this Fall, have had a very rich ministry from visiting Friends. During September, local students and Friends' ministers from near-by pastorates assisted. Oscar and Alice Trader had charge of the services during October, bringing very fine messages. For the following three months, William and Flora Sayers came to the Meeting with revitalizing messages. Following special services which they are holding in Wabash and Jonesboro, they will return to Anderson for

the March meetings. Lectures on Quakerism were especially appreciated. Men and women of the church are donating their services in renovating the basement, and the Service Committee has done excellent work in preparing clothing to be sent to Europe.

* * * *

East Whittier, California, Friends have been enjoying a series of sermons by their pastor, Harold Walker, on "Everyday Living," which have been most helpful in their practical application. John Kimber, chorister, has been rehearsing the youth choir, senior choir, and orchestra, as well as teaching a class in the Bible School. During the calendar year, East Whittier Friends have contributed more than five thousand dollars to the world-wide ministry of Christian service. The Lions Club attended the meeting for worship on January 20, in honor of Harold Walker who is their chaplain. On January 6, Rev. Rogers of the First Southern Baptist Church filled the pulpit in an exchange of community pastors. Harley M. Moore, a former pastor, is recovering at his home in Yorba Linda, following an operation. The Woman's Missionary Society reviewed the study book, *Cross Over Africa*, at its January 10, meeting.

* * * *

The Meeting at Earlham, Iowa, has enjoyed some interesting services. On January 2, James Furbay showed slides taken in Cuba and Jamaica while visiting the mission stations for the American Friends Board of Missions. The Children's Departments presented a pageant, "Silent Night" on December 23, in which every child took part. The young people had charge of the music. White Gifts for the King were given in an amount of over two hundred dollars for the Service Committee. In addition, adult classes gave funds for food-packets for Europe. Universal Bible Sunday was observed and Bibles of special significance were displayed. One was printed in 1813, another weighing fifteen pounds, contained both the King James and Revised Version in parallel columns, as well as a complete concordance, Bible dictionary, maps, and engravings. Oshea Hutchins spoke of the history of the Bible and its value to the world. Some of the women sang "My Mother's Bible."

* * * *

Oskaloosa Quarterly Meeting was held at Oskaloosa, Iowa, on February 2, reports showing marked interest in church extension and evangelistic work. Grinnell Meeting held a series of meetings in which the pastor, Leslie McCargor, was assisted by William Murphy of Seattle, Washington. New Sharon is planning a series of pre-Easter services in which Earl Prignitz, the pastor, will

also be assisted by William Murphy. The Woman's Missionary Union gave an interesting program during the noon hour when Cora Mattison gave sketches from the book, *They Found the Church There*, a story of service men being befriended by native Christians. A questionnaire on the history of Friends' Missions was conducted by Florence Hanson, and Jessie Earhart read letters of appreciation from European Friends who had received food and clothing. Charles Beals, Yearly Meeting superintendent, stressed the necessity for a Christ-centered ministry. Paul Miller, chairman of the Peace and Service Committee, was in charge in the afternoon when a group of college students spoke on peacetime conscription. On Sunday, the Christian Endeavor Union held a rally under the direction of Ethel Prignitz, with Charles Beals giving the message.

FRIENDLY SPIRIT AT ST. PETERSBURG MEETING

St. Petersburg, Florida, Meeting offers a home where those from many parts of the country feel a comforting family spirit, whether they are returning or coming for the first visit. Friends arrive early and gather around the fire burning on the hearth when, without a note of music or call to worship, a hush comes over the gathering, a sudden stillness, and the Meeting begins. There are no questions asked as to the branch of Friends to which one belongs.

The first afternoon tea of the season was held to welcome Anna Cox Brinton of Pendle Hill who was present for a week, and gave an interesting talk on Quaker literature. Elbert and Louetta Russell spent some weeks there, which were helpful to the Meeting. Every two weeks on First Day afternoon, a discussion on some important topic, or hymn singing is held. Elbert Russell addressed one of these occasions on "The Inner Light in Quaker History," when many non-Quakers were present, including a colored pastor and his wife. The attendance of Negroes in churches for white people is almost unheard of in St. Petersburg. At the close of one First Day morning meeting, the possibility of having the Service Committee's advertisement, "To Men and Women of Good Will," inserted in a local paper was discussed and the necessary \$112 was contributed shortly, the article appearing in the *Times* of January 30.

The usual community activities are being maintained, the Men's Civic Group taking as its special project the securing of a library for the Negro population, while the women continue to sew for the Service Committee. All members are interested in the interracial work of the united churches, which includes the kindergarten and day nursery for Negro

children. A larger building for the Day Nursery was completed last summer and was a matter of general civic interest. Monthly meetings are held when a covered-dish luncheon is provided. At one such meeting, a representative of the Welfare Council was present and asked support of the Meeting for a survey of the Negro community, which is being made by the Urban League. At another Meeting, a report was made of religious work among the migrants under the Home Mission Council. Once a month a picnic is held at Gulfport. The Meeting continues to grow in size and it appears that an addition to the building may soon be necessary, especially a room for the children and a more commodious kitchen. A Friendly welcome is extended to visitors and further information may be secured from the Clerk, Ethel Nevling, 2238 Fourth Street, South, St. Petersburg, Florida.

QUERIES ON PEACEMAKING

BY MIRIAM LEVERING

1. Are you living in "the spirit that delights to do no evil," that in truth "taketh away the occasion of all war"?
2. Are you faithful in bearing witness against war? Are you persuaded that one of the best ways to testify to the evil of war is not to take part in it?
3. Do you heed the teachings of Jesus that we must love one another, even our enemies?
4. Are you inspiring our youth with the vision for peacemaking all around the world—in missions, in Friends' Centers abroad?
5. Are you, in this hour of extremity for so many of the world's people, helping by sending food, clothing, and money? Are your children learning to share in lifting the burden of the world's suffering?
6. Are you aware that in matters of war and peace, of welfare or destitution, of opportunity or none for millions of people, government now is responsible? Are you working through your representatives in Washington and with public opinion to help make these decisions in the spirit of Christ?
7. Are letters going from your home and your Meeting to officials of our Government asking that the hungry be fed?
8. Are you speaking out against the tragic proposals of peacetime conscription and militarization of our nation? Are you working for international abolition of armaments and elimination of armaments?
9. Are you moved with a sense of urgency that world government must come soon if humanity is not to be destroyed? Are you giving this cause your time, your money, and your prayers?

WORLD DAY OF PRAYER, 1946

The United Council of Church Women is sponsoring the annual observance of the World Day of Prayer on the first Friday in Lent, March 8. The program has been prepared by Mabel Shaw, formerly of Mberishi, Africa, on the theme "The Things That Belong to Our Peace."

Materials available for the observance include the following: Call to Prayer—Free. Poster (17x22 inches)—five cents. Worship Program for Adults and Young People—two cents each; \$2.75 per hundred. Supplies should be ordered from Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

Offerings taken at World Day of Prayer services should be forwarded to the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. They will be used for the publication and distribution of Christian literature for foreign lands, for the support of religious work directors in government Indian schools and union Christian Colleges in China, Japan and India, etc.

THE ABINGDON-COKESBURY AWARD

The presidents of two universities, two theological seminaries, a famous teacher of preachers, and an editor, all distinguished authors and widely-known Christian leaders, have been named as the Board of Judges for the Abingdon-Cokesbury Annual Award of \$7,500 for a distinguished book manuscript in the broad field of evangelical Christianity. The first award will be announced on July 1, 1947.

The award is to be made annually for the book manuscript which, in the opinion of the Board of Judges, will accomplish the greatest good for the Christian Faith and Christian Living among all people. It is open to all authors. A complete announcement of the award and rules may be obtained by writing for an official prospectus from the Annual Award Editor, Abingdon-Cokesbury Press, 150 Fifth Avenue, New York 11, New York.

LEGION PLAN THREATENS

It is rumored in Washington that the House Military Affairs Committee will probably hold hearings beginning February 5, on the stockpiling of military supplies. Following that, it is expected that they will hold hearings on the extension of the draft, after which hearings on universal military conscription will probably be resumed. If these rumors are correct the date for resumption of hearings on conscription may be as late as March 1.

During the time between now and March 1, the Legion campaign will have

a chance to gain real momentum. Information from the Hill indicates the growing seriousness of the Legion's campaign.

The American Legion plan, often thought of as a compromise or "painless plan" for military conscription, is quite as serious a threat to the nation as the War Department's original plan for compulsory military training. The Legion plan calls for *at least* one year of continuous forced military training. Under it everyone must take four months basic training. In addition, those who go to college must take four years military training and spend at least another summer in military camps. The Legion plan would mean more military and federal control over education through military subsidies to colleges and military officers on the faculty. Through conscripts in industry, both labor unions and business would come under a measure of military control. *Conscription News.*

YOUR NEW TESTAMENT REVISION—ORDER NOW!

The Revised Standard Version of the New Testament is now available at two dollars. It may be ordered from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana. Include ten cents extra for a copy of the pamphlet which introduces and explains the work of the revision committee and throws interesting light on the new version. The two used together furnish an excellent and fresh study of the New Testament. The introductory pamphlet lists many specific references and explains the changes made on the older versions. The new version is printed on a good quality of paper and in very legible type. It retains the beauty of language which characterizes the King James Version, yet makes the meaning clear in words common to our day. This should be a "New Testament Year" in our reading.

SUNDAY SCHOOL

(Continued from page 62)

laying his hand on some man, rejected it may be by men, but following leadings and insights which come to those only who, like Gideon of old, are willing to go forward with a small minority if they can have the assurance that God is leading.

Questions:

1. What were the features in the worship of Baal which made it attractive?
2. What was the significance of the high places?
3. How do the wrongs with which we compromise continue to plague us?
4. How can we recognize a God-sent leader?

P. M. T.

BIRTHS

BRANNON—To Herman A. and Agnes Smith Brannon, at Whittier, California, on January 21, twin sons, Wayne Arthur and Duane Allen Brannon.

GRIGGS—To Maurice and Clarice Ingledue Griggs on January 22, a son Carl Burt, in Marshalltown, Iowa.

THOMAS—To Thomas Folger and Jeanette Shingle Thomas on September 25, a son, Scott Shingle Thomas, at Lansdowne, Pa.

MARRIAGES

FARROTT-AXTON—Okie Axton, daughter of the late Charles and Rachel Axton of Tippecanoe Lake, Indiana, to Orla Farrott, on December 29, 1945, at Tucson, Arizona.

HOAG-GAVETTE — Adalia Gavette of Grand Junction, Colorado, to Charles S. Hoag of Spokane, Washington, at the home of George and Sarah Weeks in Whittier, California, on December 27, 1945.

MILLER-BLACK — Mary Edith Black, daughter of Bert and Dora Black of Traverse City, and Clarence E. Miller, son of Milo and Louise Miller, also of Traverse City, at the Friends meeting-house on February 10, Chester B. McKean, minister.

DEATHS

BOWMAN—Anna R. Bowman on January 30, at Las Cruces, New Mexico, in her eightieth year. She was the daughter of the late Hiram Hadley and sister of Mrs. Frank Allen of West Roxbury, Massachusetts. She attended Earlham College and was united in marriage with Henry D. Bowman, who preceded her in death. She was a member of the Boston, Massachusetts, Meeting. Burial was made in Oakwoods Cemetery, Chicago.

HULL—John C. Hull on December 31, in Pelham, New York, aged sixty-seven years. He was the son of George and Julia E. Hull and was a birthright member of the Society of Friends. He was united in marriage with Laura H. Shafer who survives him. Most of his life was spent in Gasport, New York, where he assisted in founding the Meeting of which he was a faithful member. Besides the wife, he is survived by two daughters, Grace Wetterlow of Old Greenwich, Connecticut, and Lina S. Hull at home; one son, J. Warren Hull of Scarsdale, New York; six grandchildren; two sisters, Florence Hull Reef and J. Ruth Harkness, and one brother G. Albert Hull of Gasport.

MOORE—Charles H. Moore on January 25, at Portland, Maine. He was born in Milton, Indiana, on July 7, 1880, the son of T. Albert and Martha Read Moore. He was educated in Oak Grove and Friends School of Providence and Boston University. He was a member of Oak Street Friends Meeting in Portland. Surviving are his wife, Marcella M. Moore, and two brothers, Albert R. and Rufus R. Moore. Burial was in Friends' Cemetery at Portland.

TIMMONS — Alice M. Timmons in Marshalltown, Iowa, on January 31. She was born in White Rock, Illinois, in 1861, the daughter of Henry and Elizabeth Bower Benner. In 1882, she was united in marriage with John A. Timmons who survives as do also two daughters, two granddaughters, and four great grandchildren. She was a

member of Hartland Friends Meeting. Cyrus W. Cleveland and Joseph C. Cleveland were in charge of services, interment being in Marietta Cemetery.

WILLIAMS—Leona Hightower Williams at her home near Earlham, Iowa, January 21, aged seventy-eight years. She was a birthright member of the Society of Friends of which she was an Elder at the time of her death, and her entire life was spent in this community. Surviving are her husband, Thomas E. Williams; a daughter, Elsie of Earlham, a son, Dr. Kenneth Williams of Des Moines; two sisters, Clara Thompson and Alice Hightower, and a brother, Clyde, all of Glendora, California. Services were held from the Friends meetinghouse, with Orin and Oshea Hutchins in charge.

OFFICE MANAGER
NEEDED

WANTED—Office Manager for staff of 20 or more in a large, national mail order ornamental nursery in Friends community in Eastern Pennsylvania, 40 miles from Philadelphia. Permanent position for the person with ability as executive and sales correspondent. Accounting and horticultural knowledge desirable but not essential. Country living is essential. Write 1AF—101 So. 8th St., Richmond, Ind.

NURSERY MANAGER
WANTED

WANTED—Manager for Nursery Sales Ground in eastern Pennsylvania, 40 miles from Philadelphia. Permanent position offering unusual opportunity for development for a man with sales and merchandising ability who can manage helpers. Write 1AF—101 So. 8th St., Richmond, Ind.

GENEALOGY RECORDS
WANTED

Since 1921 Mrs. Allen Joseph, Jasper, Ind., has been compiling data on the correlated families of Hinshaw, Beals, Bales, Mills. Please send her your data.

WHEAT GERM FOR VITALITY

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me \$1.00 (\$1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

The American Friend is printed by

**NICHOLSON
PRINTING COMPANY**

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

STABILITY—SAFETY—SECURITY



PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

GEORGE SCHOOL

Attendance of
Friends Children

|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

The Committee on George School wants to make possible the enrollment of any Friends child who should have the opportunities that the School offers. Income from endowment, cooperative work funds, and repayments from previous scholarship holders are used entirely to assist individuals in meeting the expense involved.

Applications are now being considered. Places are reserved for children of Friends until Fourth Month 1st.

For a catalogue and application blanks address

GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2578.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a. m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay Des Moines, Iowa
Dorothy Lloyd Gilbert Guilford College,
North Carolina
Ashton M. Otis Whittier, California

Subscription Price \$1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

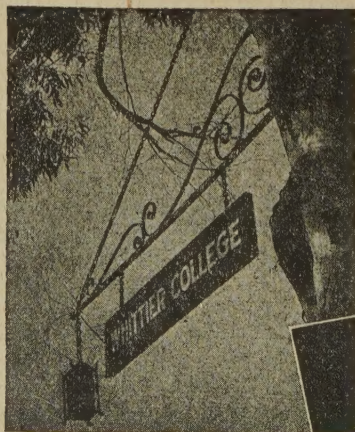
EDITOR, AMERICAN FRIEND
Richmond, Indiana

WESTTOWN SCHOOL

Established 1799

10 COMPETITIVE REGIONAL SCHOLARSHIPS are offered for 1946-1947, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive \$350 of the total annual cost of \$700. This offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications must be in hand by Third Month, 1st. For application forms address:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California